It is a very great privilege and honor for me to address the Historical Society of Pennsylvania upon the topic of The American Indian. My good friend, Dr. Montgomery, suggested the theme of my address. I can think of no spot on the American Continent more suitable for an address upon this theme, for here the American Indian was given a "square deal" by William Penn, the only conqueror of the American Indian who overcame them by love and honest good-will, rather than by sword and rifle. So far as I know, this is the only spot on the face of the earth which was won from the aboriginal peoples occupying it, without the use of armed force.

The history of the American Indian would have been vastly different had every Colonial Governor and all white settlers treated them as did this wise and good man and the people who came here with him.

The history of the American Continent would be entirely different. One can hardly imagine what might have been the history of America had the policy of

* An address before the Historical Society of Pennsylvania, May 22, 1922.
William Penn dominated in all of the vast region between the Delaware and the Pacific. The American Indian welcomed the white man to the shores of this New World, and he was defrauded, debauched and ill-treated and ever driven westward to the setting sun. It is a strange fact of history that the people who drove out the Indian from his ancestral habitat and made of him a "perpetual ward," should welcome the outcast and down-trodden from every land and make of them adopted sons with all of the rights and privileges of citizenship.

The name by which the aborigines of America are known was first used by Columbus in a letter dated February, 1493, in which he mentions the "Indios" he had with him. It was the belief of Columbus that he had reached India. This name has passed into the history and literature of the world.

There have been various attempts to substitute a more correct designation for the American aborigines. Amerind, a combination of the first two syllables of American Indian is probably the most commonly used. American and American Race have both been suggested, but the name Indian has been so interwoven with geographical and botanical names, as well as in the poetry and history of the continent that the name, misleading as it is, will likely remain. In geography such combinations as Indiana, Indianapolis, Indian Bay, Indian Creek, Indian Mountain, etc., are spread over the map from the Atlantic to the Pacific. Many wild plants have "Indian" in such combinations as Indian-apple, Indian-bark, Indian-corn, Indian-fig, Indian-hemp, etc. There are several hundred such compound botanical terms in which the name Indian occurs.

To the first explorers of the continent the Indians were simply classified as Indians, and were thought of as belonging to the same family, and thus the different languages met with were simply dialects of one related
language. This bunching of all Indians in one general group regardless of linguistic or tribal classification was the cause of much misunderstanding and led to many errors of policy on the part of the Colonial authorities and early settlers. Even now many students of American history do not realize the vast difference between a Sioux and an Algonquin, for example. Not simply a difference in customs and laws, but a difference which extends to the very roots of their languages, so that the Siouan and the Algonkian languages bear no more relation to each other than do Chinese and English.

The great diversity of Indian languages on the North American Continent is one of the most remarkable facts in American Ethnology. The founder of systematic philology relating to the North American Indian was Albert Gallatin, whose work was published in 1836 by the American Antiquarian Society of Worcester, Mass. The next most important work concerning the Indian languages was that of Powell, in the Seventh Report of the Bureau of American Ethnology in 1891. Powell found that there were 58 “distinct linguistic families” north of Mexico. This number has been reduced to 56 by the combination of two groups.

One of the very marked features in the distribution of languages is the great difference between the number on the Pacific coast when compared with the Atlantic. Over one-third of the total number are found in California and Oregon. On the Atlantic coast the greater part of the entire region is covered by the Algonkian and the Iroquoian groups.

There is a great difference in the phonetics of these languages. Some are rich and melodious and others are harsh and unmusical. The harshness produced by the grouping of consonants is peculiar to nearly all of the languages of the Northwest coast. Richness and melodiousness belong to both the Algonkian and the
Iroquian groups, hence the beauty of nearly all of the Indian place names east of the Mississippi. Susquehanna, Ohio, Juniata, Kittanning, Mahoning, Wissahickon are examples of the hundreds of beautiful Indian names which still remain in the region occupied by these groups. The Indian languages are rich in their vocabularies and systematic in their structure.

The question as to the Indian population at the time of the discovery of the continent is a subject upon which there is much disagreement. There are two extreme views: One that the continent was filled with millions, and the other that the Indian population at present is about what it was when the Europeans first came. Both of these views are probably wrong. There is a tendency to magnify the past and to assign to the same period the building and occupancy of all of the pre-historic remains. On the other hand, it is an established fact that whole tribes have disappeared, and once prosperous tribes have been reduced to almost nothing through wars, pestilences and the vices of the white man; smallpox, tuberculosis, removals, starvation and vice have carried off the Indians by thousands. One smallpox epidemic which originated in Missouri in 1781 swept northward and eastward to Lake Superior and then westward to the Pacific and carried away the Indian by the tens of thousands. Another epidemic in 1801, and still another in 1837 cut down the population of the Plains tribes fully one-half. An epidemic of fever in California in 1830 carried away fully 70,000.

The wars with the early settlers in the West as well as in the East was a source of continual decrease. In California alone it is estimated that the wars and massacres by the early gold miners reduced the population from 250,000 to about 20,000.

A conservative estimate of the Indian population in the region now covered by the United States at the
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time of the discovery of the continent would be about 846,000, according to James Mooney. The Indian population of Pennsylvania and New York and the number of fighting men in the various tribes has always been very much overestimated. In 1759 George Croghan at the Treaty at Fort Pitt collected data covering the number of “fighting men” in the various tribes. The Delaware had about 600; the Shawnee 300, the Miami 300, the Wyandotes 300. These figures indicate the approximate population of the tribes living on the upper Ohio, to which region most of the Indians in Pennsylvania had gone by 1759.

The Indian population of Pennsylvania has been very much overestimated by those who are unfamiliar with the facts relating to the migratory habit of the Indians during the different seasons. During the fishing season many of the Indians from even the Ohio River region were found along the Susquehanna and even Delaware. During the hunting season the Indians from the Delaware, Susquehanna and Ohio are to be found in the hunting grounds on the mountains or at the headwaters of the rivers. During the corn-planting season they were at their usual village sites. As a consequence the same Indians were often counted three or four times. Anything like an accurate estimate of the Indian population is to be arrived at only by taking the number of “fighting men” as given by the tribal chiefs. The Indian population of Pennsylvania was probably at its highest at the time of the commencement of the Dutch and Swedish settlements on the Delaware. The cause of the commencement of the decline was the war of the Iroquois confederation against the related Iroquoian tribes. The Erie, Wenro, Neuter and Susquehannocks were practically blotted out by this war, which ended in 1675 in the victory over the Susquehannocks.

Indian villages were not nearly as large as is popu-
larly imagined. When David Brainerd visited Shamokin in 1745, he recorded in his journal, “The town lies partly on the east and west shores of the river and partly on the island. It contains upwards of fifty houses and 300 inhabitants.” Shamokin was at that time one of the four largest, if not the largest Indian village in the Province.

In 1756 Jo Heckman, a Delaware, was sent to the Ohio by George Crogan to get information as to the number of Indians in the various villages. He found that there were 140 men, chiefly Delaware and Shawnee, at Kittanning, and about 100 at Logstown. At this period Kittanning and Logstown were the two largest Indian villages on the Ohio.

In this address I have thought it wise to confine my remarks to the Indians of Pennsylvania, as it would be impossible within the limits of the evening to cover the larger field. In fact, it is not possible to give more than a mere outline of the history of the aborigines of Pennsylvania:

The first mention of the aboriginal peoples of this State is that which is made by Captain John Smith in his “True Relation,” in which he makes frequent mention of the Susquehannocks, or as he writes the name, the Sasquesahanocks. As Smith’s voyage of discovery up the Susquehanna River was made in 1608, it may be said that the written history of Pennsylvania commences in that year. Before that time the student of the aboriginal people of this State must depend entirely upon the results of archaeological investigation, and, I am sorry to say, the archaeology of Pennsylvania is still in its infancy.

In order to have a foundation to build upon I have taken the period of John Smith as a starting-place. At that time the three clans of the Delaware, or Lenni-Lenape, were living on the river which bears their name. The Turkey Clan occupied the land along the
lower river, the Turtle Clan the region about Philadelphia and the Wolf Clan the upper stretches of the river, in what was known as the Minnisinks. The Susquehanna River, from Chesapeake Bay to the borders of New York State, with the exception of the Wyoming Valley region, which was occupied by the Massawomecks, was peopled by the mighty and dominant Susquehannocks, who also occupied the West Branch to its headwaters. The Ohio River region was the habitat of the "Black Minquas," and its headwaters to Lake Erie by the Erie, Neuter and Wenro. To go back of this historic period to the earliest known occupants of Pennsylvania, according to tradition and archaeological remains, we would find the Cherokee and probably the Shawnee on the upper Ohio and Allegheny. The Talligewe or Alligewe, after whom the Allegheny River was named, was an Iroquoian Tribe and the name is another form of the name Cherokee. In passing it may be stated that the three great river systems of the State bear the names of the three great tribes which once occupied the Delaware, Susquehanna and Allegheny, which latter name was once applied to the Ohio.

The earliest known white man to visit the Susquehannocks was Stephen Brule, who was sent by Champlain to Carantouan in 1615 to hasten the coming of 500 Susquehannock warriors to aid him in his war against the Iroquois. Brule went to Carantouan, near Waverly, but found that nearly all of the warriors were out hunting. He then made a tour of exploration of the Susquehanna River to Chesapeake Bay and returned to Carantouan. It is to be regretted that Brule left no journal of his experiences on this trip, as it would be of inestimable value in settling many disputed matters in relation to the Indian occupancy of the river. A brief report which he made to Champlain three years later is all of the record which remains of
the most historic tour. Sir Thomas Dale and Samuel Argoll were the first Europeans to commence the trade with the Susquehannocks in about 1608. Sir William Clayborne was probably the first white man to establish trading posts on the Susquehanna, in about 1634. In 1631 Clayborne obtained from Charles I a license for carrying on trade with the Indians. He established a trading post on Kent Island, in the Susquehanna, in about 1634. The long dispute of Clayborne with the Calverts concerning his right to these lands was held to be null and void by England, although Canassatego, the Iroquois diplomat, at Lancaster in 1744 acknowledged the validity of the Susquehannocks' deed of 1652, by which Clayborne was given the Island of Kent and Palmer's Island. Canassatego said to the Maryland Commissioners, "We have had your deeds interpreted to us and we acknowledge them to be good and valid, and that the Conestogue or Susquehannah Indians had a right to sell those lands unto you, for they were then theirs; but since that time we have conquered them; and their country now belongs to us."—I quote this statement of Canassatego because it is of interest in showing the grounds upon which the Iroquois laid claim to the entire region along the Susquehanna once occupied by the Susquehannocks. It was because of this "right by conquest" that the Iroquois acted as the owners of the Susquehanna lands in all of their dealings with the Penns. The Susquehannocks were, after years of warfare, finally overcome by the Iroquois in 1675. This overwhelming of the Susquehannocks by the Iroquois in such a short time is one of the tragedies of early Pennsylvania history. The chief cause for the struggle between Holland and Sweden, and of Great Britain, for the possession of the lower Delaware was to gain the rich trade in pelttries with the Susquehannocks, or Minquas. Captain Cornelius Hendricksen, in his report made in
August, 1616, to "the High and Mighty Lords States General of the Free United Netherland Provinces," says, "First, he hath discovered for his aforesaid Masters and Directors, certain lands, a bay and three rivers situate between 38 and 40 degrees.

"And did there trade with the inhabitants: said trade consisting of sables, furs, robes and other skins. . . . He also traded for and bought from the inhabitants, the Minquas, three persons, being people belonging to this company, which three persons were employed in the service of the Mohawks, and Mohicans; giving for them kettles, beads and merchandise."

It is probable that these three men who were ransomed by Captain Hendricksen had been captured by the Susquehannocks near the headwaters of the Susquehanna River while carrying on a trade with the Mohawks as representatives of the Dutch Company on the Hudson.

The extent of the trade with the Minquas can be estimated by reading the report of Governor John Printz, of New Sweden, for 1647. In this report he states that because of the conflict with the Dutch he had suffered the loss of "8000 or 9000 beavers which have passed out of our hands," and which he should have obtained from "the great traders, the Minquas."

The chief cause of the struggle between the Dutch and the Swedes on the Delaware, and the reason for the erection of the various forts was the commanding of the "paths" leading to the Minquas villages on the Susquehanna.

It seems rather strange that the trade with the "River Indians," as the Delaware were called in the early records, never amounted to very much, and that the struggle by Holland, Sweden and Great Britain for the possession of the Delaware River was in order to control the trade with the Minquas living on the Susquehanna.— The Minquas was the dominant com-
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mercial Indian tribe of Pennsylvania from say 1616 until 1675. These dates mark the "Golden Age" of this once powerful tribe, which was gradually overcome by the Iroquois confederation.

The Allegheny, or Ohio, river region is of great interest because of the number of aboriginal tribes whose traditions carry them back to the headwaters of this stream.

One of the earliest traditions is that which is given by Heckwelder relating to the Eastward or Northward migration of the Delaware and Iroquois. This tradition is taken for the Walum Olum, the sacred tribal history of the Delaware. According to this historical tradition, the Lenape lived in the Western part of the continent. For some unknown reason they decided to migrate eastward. After a long journey of "many nights' encampment," which may mean years, they at last reached the "Namaesi-sipu," or "River of Fish," which has been identified with the Mississippi. Many modern students, however, identify it with the Detroit river. The Lenape here met with the Mengwe (Iroquois), who were also migrating eastward. The spies which the Lenape had sent into the unknown country returned with the report that the region to the eastward was occupied by a powerful tribe, which had many fortified villages along the great rivers and lakes.

This tribe was called the Alligewe, and was fierce and war-like. The warriors were strong, very tall and possessed great courage. The Lenape then sent messengers forward, to the Alligewe, asking permission to settle in their country, which was called Alligewining. Loskiel, in his history of Moravian Missions, gives the form of Alligewinengh, and the meaning, "a land, into which they came from distant parts." The name, however, probably means "the place of the Alligewe." This request was refused, but the Lenape were given permission to pass through the land of the Alligewe,
in order to reach the region to the eastward. When the Lenape commenced to cross "The River of Fish," their great numbers alarmed the Alligewe, who made an attack upon them, driving them back over the river with great loss of life on both sides. The Mengwe, who had been spectators of this conflict, offered to assist the Lenape, if, after the country was conquered, they would be allowed to share it with the Lenape. This request was gladly granted and the united forces began the fight for the conquest of the land of the Alligewe. The fortified places along the river fell one by one, and after many years of severe fighting, the Alligewe were driven southward. The Mengwe (Iroquois), in accordance with the agreement, took the lands to the northward, in the vicinity of the Great Lakes, and the Lenape (Delaware) took the lands south of those chosen by the Mengwe. At a later period the Lenape again divided, some crossing the mountains and settling along the lower Susquehanna and Potomac, and others going still farther to the river, the later English name of which they were to bear (Delaware), instead of their own Indian name of Lenape.

It is now generally accepted by students of American Ethnology that the Alligewe, or Talligewe, were the Cherokee of historic times. We know that the ancestors of the Cherokee inhabited the Ohio region, and were probably the builders of the many mounds found along the Ohio river. They were driven southward by the Iroquois, a kindred group of tribes. Possibly no river on the continent has seen as many changes in the races of Red Men living along its shores as has this most historic stream.

In the Jesuit Relation of 1635 the "Rhierrhonons," identified as the Erie, and the "Ahouenrochrhonons," identified as the Wenro, are mentioned as living south of Lake Erie and the Iroquois domain. This would place these tribes on the headwaters of the Allegheny.
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There is no doubt but that the Erie, or Panther, Nation, spread over the region southward from Lake Erie to the Ohio River. According to Herrmann’s map of 1670, the “Black Minquaas” are placed in the region west of the Allegheny mountains, and on the Ohio, or “Black Minquaas River,” as it is designated. According to the Jesuit Relation, both of these tribes, the Wenro and the Black Minquaas, traded with the people on the upper Delaware, going back and forth by the trail to the waters of the West Branch, down to Shamokin, then up to Wyoming, and then across to the Delaware, near the Water Gap. The Legend on Herrmann’s map reads, “A very great river called Black Minquaas River—where formerly those Black Minquaas came over the Susquehanna, as far as Delaware to trade, but the Sasquhana and the Sinnicus Indians went over and destroyed that very great Nation.”

There is also reason for thinking that the upper Ohio was once occupied by one of the Siouan tribes. The stream was called the “River of the Akansea,” because the Akansea formerly lived upon it. The Akansea, Arkansas, or Kwapa, was a Siouan tribe. Those who went down the Mississippi were given the name Kwapa, or “people living down the river,” while those who ascended the river were called Omaha, or “people living up the river.”

It must be remembered that all of the early names for the Allegheny and the Ohio were applied to both streams alike. The present Allegheny was looked at as being the continuation of the Ohio. The Monongahela river was but a tributary of Allegheny, or Ohio river.

I have left the consideration of the Indians of the Delaware region as the last of the three geographical divisions of the State, as many of the facts relating to the Susquehanna and Ohio have a bearing upon the aboriginal inhabitants of the Delaware.
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The Delaware, or Leni-Lenape, as they call themselves, was the most important confederation of the Algonkian group. They occupied the entire Delaware river basin, including New Jersey and Delaware. They were called "River Indians" by the early Dutch and Swedes; Delawares by the English, and Loups, or wolves, by the French. The Algonkian tribes of the West called the New England branch Wapanachi or "Easterners." The Nanticoke, Shawnee, Conoy and Mahican had traditions connecting them with the Lenape.

The Delaware proper was composed of three divisions: the Munsee, Unami and Unalachtigo, or the Wolf, Turtle and Turkey clans. As has already been stated, the traditional history of the Lenape is found in the Walam Olum, of which an outline has been given.

The Unalachtigo clan, which name means "people who live near the ocean," occupied both sides of the lower region of the river. Their chief village was Chikokoki, on the site of Burlington, N. J.

The Unami, or Turtle clan, occupied the region from the mouth of the Lehigh southward to about the Delaware line. Many of the Unami had moved eastward into New Jersey, in order to be farther away from the Minquas.

The leading village of the Unami was Shackamaxon, which was also probably the Capital of the Delaware Nation. The head-chief of the Unami Clan was always the head-chief, or "King," as they were called by the various European writers of the period, of the Delaware nation. This was always the custom of the Delaware, even after they had been driven westward into Ohio during the Revolution. The Munsee Clan of the Lenape occupied the upper region of the Delaware in New York, New Jersey and Pennsylvania. Their chief village was at Minisink, in Sussex County, N. J.
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This clan differed so much from the other two clans of the Lenape, speaking even a different dialect, that they have frequently been regarded as a separate tribe. In many respects the Munsee was the most prominent of all the Lenape divisions. They were the most warlike and occupied a very prominent place in all of the Indian wars in Colonial Pennsylvania. Because of the fraudulent "Walking Purchase" of 1737 they were obliged to remove to the Susquehanna and then to the Ohio. This fraud made the Munsee the bitter foes of the white man and everything relating to him. The Shawnee and the Munsee, together with the warlike Seneca, made a trio of hostile Indian foes which carried death and ruin into the frontier settlements of Pennsylvania and Virginia. During this period of Indian hostility, which commenced in 1755, and ended with the Treaty of Greenville, in 1795, the Munsee and the Shawnee of the eastern Algonquin group, together with the Seneca of the Iroquois confederation, made up the majority of the war-parties which overran the frontier trails. During this period the Iroquois Confederation remained neutral, and many of the leading chiefs of the Delaware remained neutral also.

What would have been the result if the Iroquois Confederation and the entire Delaware Nation had "taken up the hatchet" against the British and then the American settlements is not a question hard to answer. Iroquois neutrality in 1755 saved the English settlements in America. If the French Army on the Ohio had been able to hold the friendship of the Delaware and have the Iroquois Confederation declare war against the British, no British army which could have been sent against them could ever have been able to have crossed the Allegheny Mountains, and the conquest of the scattered English settlements along the Atlantic would have been simply a matter of time. A united Iroquoi and Algonkian Confederation would
have held back the European conquest of the Atlantic sea-board for a century at least. The one thing which aboriginal man never seemed to comprehend was the value of united effort.

Pontiac, in the so-called "Conspiracy of Pontiac in 1763-4," came as near forming a confederation of Indian tribes as any Indian who ever attempted to defend his native land from foreign invasion. We call this war a "Conspiracy," but call a similar conflict The American Revolution, just as we call the battle of Wyoming the "Wyoming Massacre." The former was a war of Indian independence and the latter was a battle for the possession of lands which had been stolen by a fraud.

The Shawnee, whose name signifies "Southerners," was a branch of the great Algonkian family and in many respects one of the most interesting tribes on the continent. Their ancestors were mound builders, and it is possible that they were the builders of some of the mounds on the upper Ohio. The Walum Olum connects the Lenape with the Shawnee and Nanticoke as one united tribe, and the division as having taken place after the Lenape had expelled the Talligewi from their habitat on the upper Ohio. The actual history of the tribe commences in about 1670, when they were living in two widely separated places in Tennessee and South Carolina. The Shawnee entered Pennsylvania in 1698, having been driven out of South Carolina by the English settlers who sided with the Catawba in the conflict between these tribes. They settled first along the Potomac, near Oldtown, Maryland, moving from there to the region of Conestoga in 1698, when they settled in the village of Pequea, near Conestoga. It is probable that at the same time some of the members of the Assinikale or Hathawekela clan migrated directly to the Ohio, Opessah and the sixty families who settled at Pequea belonged to the Pequea clan. In 1701 the
remnant of the Minqua or Conestoga appeared before William Penn, and asked that these Shawnee be allowed to settle near them. This permission was granted and the Shawnee were allowed to settle on the Conestoga lands, under the protection of the Conestoga, but under the authority of the Iroquois confederation. It is well to remember this fact, as it is frequently brought to the attention of the Iroquois Confederation when the Provincial authorities tried to have the Shawnee brought back to the Susquehanna from the Ohio, when they soon came under French influence.

Shikellamy, the Iroquois deputy at Shamokin and Scarouady, on the Ohio, were appointed by the Iroquois to look after all affairs relating to the Shawnee.

After the Treaty of 1701 many Shawnee removed from the South to the Susquehanna and upper Delaware. In 1727, because of the various conflicts of the Shawnee with the Indian traders, due to a great extent to the unrestricted rum traffic, the Shawnee commenced to migrate to the Ohio. In 1728 Kakowatcheky, called by the English the Shawnee "King," removed from the upper Delaware to Wyoming. Shikellamy was requested to discover why this move was made. In 1731 Shikellamy gave the Provincial authorities to understand that nearly all of these removals of the Shawnee and Delaware, as well as all other troubles with the Indians, were due to the rum traffic, and that unless something was done to regulate this traffic friendly relations of the Iroquois Confederation would end. The Shawnee were gradually migrating from the lower Susquehanna to Wyoming, and soon commenced to again move to the Big Island and to the Ohio. In 1732, at the Council held in Philadelphia, the Iroquois were requested to recall the Shawnee from the Ohio. The Iroquois deputies replied that it would not be kind to order this removal while the corn was growing and
the winter coming on, but that in the following spring the order would be issued.

Thomas Penn had a tract of land surveyed on the western side of the Susquehanna, called the Manor of Conedoguinet, to which the Shawnee on the Ohio were invited. In 1735, at another Council in Philadelphia the Iroquois reported that they had sent a number of their chiefs to the Ohio to request the Shawnee to return to the Susquehanna, but that they had replied that the region to which they had gone was "more commodious for them" and refused to leave.

Shortly after this conference with the Shawnee, a chief of the "Tsanadowas" (Seneca) named Sago-handechty, went with other Iroquois chiefs to urge the Shawnee to return. The Seneca chief urged the return so strongly that after the other chiefs had departed, the Shawnee killed him and then fled to "the place from whence they first came, which is below Carolina."

I have gone into detail concerning this attempt of the Iroquois to have the Shawnee return to the Susquehanna, in accordance with the request of the Provincial authorities, as it has an important bearing upon the development of the "Indian problem" which the Provincial authorities had to try to solve. The Shawnee were breaking away, not only from the influence of the English, but also were throwing aside the authority of the Iroquois Confederation. And, as the Delaware were also rapidly removing to the Ohio, the more dominating Shawnee were carrying them with them in their rebellion against Iroquois authority.

In 1739 Kakowatcheky and twenty other Shawnee from the Ohio held a Council with Governor Thomas Penn in Philadelphia. At this Council the history of the dealings of the Province with the Shawnee, from the time of their entrance into Pennsylvania "about forty years ago," was reviewed by James Logan. Articles of Agreement were signed by the Chiefs pres-
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ent, renewing the Treaty of 1701. (It is interesting to note that the original of this first Treaty of the Penns with the Shawnee is in the Division of Public Records at the State Library.)

At the Treaty in Lancaster in 1744 there was but one Shawnee chief present. After an investigation had been made it was discovered that the reason the Shawnee were absent was due to the fact that the Shawnee were not on good terms with the Iroquois, who feared that in case of a war with the French that the Shawnee and Delaware would both be on the side of the French.

There is no doubt but that the growing feeling of hostility of the Shawnee towards the Iroquois and the influence of the former over the Delaware had as much to do with the “alienation of the Delaware and Shawnee” as had either the land sales or the traffic in rum. The Shawnee had gone to the Ohio to escape from the authority of the Iroquois and had been flattered by the French, who realized that they had no hope of winning the support of the Iroquois and were therefore making every effort to win the Shawnee.

Peter Chartier, a Shawnee half-breed, who had led the Shawnee from the Susquehanna to the Ohio, led the tribe from Chartier’s Old Town on the Allegheny in 1745 to the Lower Shawnee Town on the Ohio. Then they came directly under the French influence and caused some trouble among the English traders. The amount of damage done by Chartier’s band of Shawnee was very much over-estimated. Scarouady won back the greater part of Chartier’s band to the English interest. At the Treaty of Lancaster in 1748 Kakowatcheky and a number of Shawnee from the Ohio came before the Commissioners and asked to be forgiven for having been misled by Chartier. They presented the Agreement of 1739 and asked that it be signed afresh, and “all former crimes buried and for-
got.” Now was the time to win these independent and proud warriors. But, the influence of Conrad Weiser, who hated the Shawnee, prevailed and the Commissioners refused to sign the Agreement. All of the Indians at this Treaty were given presents save the Shawnee, who left Lancaster thoroughly humiliated because of their treatment before the Iroquois. The French welcomed them home to the shores of the Ohio. Conrad Weiser had bought the neutrality of the Iroquois at the expense of the friendship of the Delaware and Shawnee. From this time until the Treaty of Greenville in 1795—a period of half a century—the Shawnee were the most bitter foes which the British and then the American Colonists had to face along the frontier which was bounded by the Ohio River.

Such, in brief, is an outline of the early Indian occupation of Pennsylvania.

A few thoughts concerning the Indian himself may not be out of place. The American Indian was the noblest primitive man that ever trod the earth. When the white man first met him he was uncontaminated by the vices of civilization. The vices and diseases which were introduced among the Indians at the coming of the white man have done more to destroy them than have all of the wars in which they have taken part. From the time that the white man first landed on the shores of America to the present time the Indian has been treated unjustly. All treaties made with Indian tribes have been broken by the Government. He was driven from the shores of the Delaware to the Wyoming Valley, where a perpetual home was guaranteed to him. But, just as soon as the white settlers discovered the value of this fertile region he was again driven out and the boundary of the “Indian country” was fixed at the Ohio River. The pressing tide of white settlement drove him out of Ohio beyond the Mississippi to the great prairies of the West. But even these
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distant regions did not protect him from the white invasion of his lands. Wherever he was moved the land became the object of the white man's desire because of its fertility or natural mineral wealth. If he was given a reservation in Oklahoma, the land to which he had been driven became rich in its agricultural possibilities, or it poured out a golden stream of oil.

During all this period of migration from the Delaware to the setting sun no attempt was ever made by the white man's government to absorb the Indian and make him part of the nation. The Scotch, the Irish, the Italian, the Jew, the Russian, people of every clime and race came into the country and were made a part of the nation. But the Indian, whose lands were taken from him, was ever looked at as being an alien, with none of the rights of citizenship. And yet, the Indian has fought side by side with the white man in every war in which he has been engaged. In the great World War he was true to his traditions. More Indians enlisted in proportion to their population than any race on the continent. There were in the Army and Navy of the United States in round numbers about 10,000 Indians. Of this number 6000 enlisted as volunteers. According to the report of the Provost Marshal General the total registration of the Indians under the Selective Service was 17,313. Of this number 6509 were inducted into the Army of the U.S.

The Commissioner of Indian Affairs says, "I regard the representation of 8000 in camp and actual warfare as furnishing a ratio of population unsurpassed, if equaled, by any other race or nation." That is about 28 per cent. of the available man power of the Indian race. If the same percentage had been carried out by the white population there would have been an army of 10,000,000 men under arms.

In addition to giving men, they gave money to all of the various war activities. To the four Liberty
Loans they subscribed about $20,000,000, or an average of $58 for every Indian man, woman and child in the United States.

In September, 1918, there were 10,000 Indians in the American Red Cross. The Indian women and girls worked as faithfully as any on the continent in making hospital supplies.

Does it not seem that now is the time, after the more than two centuries of injustices, to grant to this truly patriotic race a place, side by side with the white man and the negro, in the life of the nation? They were given a place by the side of the boys in khaki at Vimy Ridge and the Argonne Forest. Many of them are sleeping on Flanders Fields by the side of the white men who fought with them. If these noble red men were deemed worthy to fight for human liberty and justice under the "Stars and Stripes" as it was carried on the battlefields of Europe, why not give them a place under that same banner when they may fight the battles of peace here at home in their native land? Why not put an end to this miserable position which they occupy as "perpetual wards" and give them the position of sons?

Charles A. Eastman says, "It is not the fault of the people, in a way; not perhaps the fault of any particular administration, that the soldier returning from the Marne or Chateau-Thierry should still find his money and lands held by the Indian Bureau. When he asks for freedom, they answer him, 'Can you propose anything better than the present system?' He replies, 'Is there anything better to-day than American citizenship?'

The Indian of the present is not fighting his white brothers; he is asking that the money which belongs to him and which is held by the Government be given to him and that he be made a citizen to use that money
as he deems best, as every American citizen does, without a bureau to examine his expense account.

Note.—The number of Indians in the United States, according to the census of 1920, is 244,437. The census of 1910 gave 265,683. This decrease is due to the change in the rules of enumeration. In 1910 a special effort was made to enumerate all persons having any trace of Indian blood. In 1920 many of those classed as Indians in 1910 are now classed as whites.

The greatest decrease is in Oklahoma, where the total decrease is 17,488 out of a total decrease of 21,246.

Rather strangely the most pronounced increase in Indian population is in North Carolina, where the population increased from 7851 in 1910 to 11,824 in 1920.

The chief diseases among the Indians are tuberculosis and trachoma. It is stated that 25,000 Indians are afflicted with the former disease and 60,000 with the latter.

The American Indian is the most wealthy people on the face of the earth. It can no longer be truly said, “Lo, the poor Indian.” The per capita wealth of the United States is $1310.11. That of New York is $1551.59. The per capita wealth of the American Indian is $3000. Much of this wealth is now in farm land, cattle, timber and oil lands.